resented another as to desire to take his life. An arbitrator would witness and, by agreement, each would beat the others, in order to dispell the resentment. Criminals are also said to have been beaten in this fashion." In criminal cases only the guilty, of course, were clubbed but in those cases when no decision could be reached as to which of the two parties was guilty they were allowed to beat each other. Thus, *Charanke* or disputation often resulted in *Ukaru* or mutual beating. *Ezo Shima Ki* describes it as follows: "When an argument developed into a fight there would be an agreement on a *Sutsuuchi*." That this mutual clubbing can be considered, as in *Ashinpe*, an expiation of crime, is seen in the *Watarishima Hikki* but most significantly in the *Igen Zokuwa* wherein it is noted: "When parties to an argument reach a peaceful settlement, the party in the wrong offers to the other *Ashinpe*, or by *Ukaru* both parties beat each other after which they resume their friendship. This was the custom of the Ezo." The *Ezo Shima Kikan* [The Wonders of Ezo] reinforces this observation: "In those cases where *Ukaru* is wanted instead of wealth, a meeting of the families of the two parties is held and the person held to commit the offense is beaten first three times with a mallet after which he beats the other party. If, after the beating, both parties are uninjured it is considered then that there was no need for atonement."

Ukaru was then not merely a punishment. This can be seen partly by the fact that both parties to the dispute beat each other and, often, came out unharmed. It can also be seen from the *Ezo Sangyō Zusetsu* [Description of the Industries of Ezo] that *Ukaru* was not only used to settle disputes but was also used in cases of unnatural death, the death of parents, epidemics and in weather rites, all of which indicates that *Ukaru* was also a method for driving off evil spirits. Since *Ukaru* settled disputes and since there were always disputes it was important for the men to be in constant training for *Ukaru*. This training took the form of sports as seen in detail in the *Ezo Dan Hikki* and the *Tōyū Zakki* and is the same ceremony which was performed, in conjunction with dances, for the Japanese inspectors. The definition of *Ukaru* given by Batchelor in his *Ainu-English-Japanese Dictionary* "a game of beating each other with clubs" was meant in this latter sense and a weakening of its use in the regulation of Ainu society is evident in that *Ukaru*, originally sacred, became a game. It should also be noted that the removal of hair and beard was far more than a symbolic punishment, for the Ainu had especial respect for their hair and believed that a part of their life force lay in it, and in addition the removal of it was no doubt a torturous thing. The settlements of disputes and the punishments inflicted on violators so far mentioned were rarely used within the village as intra-village peace was well maintained. The necessity for their use arose in intervillage quarrels where the social regulatory

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I was a friend of the Ainu, and must join them in the drinking.

My attention was suddenly drawn to three old chiefs, who, half drunk, stood in front of the small east window. They dipped their moustache-lifters in their bowls, waving them towards the sun as a salutation to the "Chop Kamui," the "Great Sun." There was no religious character attached to this libation offered to the sun, no more than when we take off our hats passing a respected friend in the street. It is a mere sign of respect, not of worship. Besides, it must be clearly understood that no "offerings" of wine are ever made by the Ainu to the "Great Sun," and that the "libations" offered are invariably consumed by the offerer.

I managed to get several sketches of the assembly, and every moment I expected to get into trouble again; but this time they took it most kindly.

The hut became very stuffy, owing to the large number of persons and the smoke. There were nearly two hundred people in it, packed closely together, and there was nothing in the show to interest one—certainly not the disgusting sight of this drunkenness, which, moreover, became monotonous as well as disgusting.

I stroked my hair and beard—the latter only figuratively—in sign of salute, to the host, Benry, and the other drowsy chiefs, and, carefully avoiding pushing or treading on any member of the unsteady crowd, I made my exit.

Oh, what a treat it was to breathe fresh air again!

Outside the hut the pretty *menokos* (girls) of Piratori were having a lot of fun all to themselves. They were all dressed in long yellowish gowns, with rough white and red ornamentations on a patch of blue cloth, on their backs; and each girl took a very active part in a game, or a kind of savage dance, called Tapkara. They all ranged themselves in a circle, and a child or two was sometimes placed in the centre. The game consisted in collectively hopping an indefinite number of times, calling out either the name, or the accompanying sound, of some of their everyday occupations, and clapping the hands so as to keep time. For instance, one sound was "Ouye, ouye" ("Fire, fire"), and they all blew as when making a fire, and hopped till they were nearly senseless.

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Then the next was "R-r-r, r-r-r, r-r-r," and with this they imitated the pulling of a rope.

Then "Pirrero, pirrero; pirrero, pirrero," was the sound accompanying the action of rowing, imitating the squeaking of the paddle produced by the friction on the canoe.

The movement of the arms changed according to the sounds uttered, but the hopping was kept up continuously. The game reminded me much of our Sir Roger de Coverley, in a more barbarous form, but certainly not less pretty than our old country dance.

AINU WOMEN DANCING, PIRATORI.

Late in the afternoon all the men came out of the hut, and by a winding path I was taken to the valley along the river, at the foot of the cliff on which Piratori is built. Benry and all the other chiefs remained on the cliff. Bareback races formed the next and last event in the programme, and the chiefs were to witness them from their "high point of view."

There was great excitement as to who should ride the ponies. The Ainu are fond of sports, and I noticed that ultimately they were sharp enough to select their jockeys from among the lightest men. The winner of each race had a good